

IDENTITY EDUCATION OF KOREAN-AMERICAN YOUTH THROUGH
FAMILY WORSHIP SERVICE

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ABSTRACT

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This project attempts to answer the questions, "How can our next generation have their own identity and why do they need self-identity and faith in America?" The writer thinks that an integral issue is the relationship between the crisis of faith and the self-identity among younger generations. Especially, the younger Korean generations in the U.S. have an intensified crisis about their faith and self-identity. Because they believe that they are a marginalized people, and have such a negative communal image, between the Korean community in the U.S. and American society, they can not belong to either community absolutely. Therefore, those suffering from an identity crisis need an answer for the question: "Who am I?" The project suggests that the notion of an identity crisis must be deeply related to an experience of faith crisis. The more persons suffer from a deeply felt identity crisis (as provoked by separation from the parental, mainland Korean community), the more the basic questions about their faith will arise.

Through this project, the writer attempts to find solutions for the identity crises of the American-based Korean population. The writer believes that spiritual or faith education in the home will transform a marginalized people into the positive role of a liminal people standing between two traditional cultures, Korea and America. This question of identity indicates a real need for family worship service as a special program from the Korean immigrant church and the Korean immigrant home.

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CHAPTER 1

Introduction

Problem Addressed

Every Korean in America has some transition times in our lives, such as the emigration-immigration transition, the transition that is adolescence, and the life-to-death transition. This project focuses on the emigration-immigration transition, especially on the area of identification.

There are Koreans in America. It is strangely true, whether noticed or not. Thousands of Koreans are swarming into the region of Southern California. This is also true, even before knowing the reasons why. They are swarming into the churches because most Korean churches have been juxtaposed with a social work agency for the new immigrants. Nevertheless, they are prospective Christians, if we fully reach them.

They are starting to build Korean-American families in America. The first generation of Koreans is fully Korean although they emigrated from Korea and are not yet fully American. There has been no culture transition in their lives. They are Koreans in America.

Korean young people have a double-transition problem. They are transitioning from childhood to adulthood while going through a cultural transition because of their parents' immigration to this country. They are Koreans in their families or Korean society.

They are American outside the Korean community. Some Korean young people adjust their identities well but most of them go through some confusion. The question is arising: How can they adjust their identities? How can we imitate the gap between the identities of Korean and American? How can we reduce the amount of conflict between first generations and second generations?

The most reasonable answer for these questions is to identify them as Christian. Instead of enlarging the difference between the two identities, Korean and American, it is necessary to find the commonalties between them.

To keep a Christian identity we need a church: not only the church on Sunday but the church during the week and at home also. As we worship God on Sunday, we need to worship God during the week. The two churches, the Sunday and the week-day, must be consistent in terms of worship.

In order to maintain consistency of worship, we need to know the specific features of the Korean-American family. The first generation parent does not have time to sit and talk with children. They need to work for a living and provide their children with security. Children also do not have the time. They run out of time to do school work, and are adjusting themselves to two cultures. At the Sunday church, parents have their own worship, as do the children. They

do not have a time to get together. There is no channel of communication between them.

Importance of the Problem

The self-identity of a human being is very important because a human being can understand him or herself through self-identity. The loss of self-identity means that there is chaos in life. In the Bible, human beings hid themselves from the presence of God because they lost their own dignity and self-identity as the children of God. Loss of self-identity means the disconnection of a relationship with God who creates all of the earth. Therefore, to live as a true human being, a human being has to recover his/her self-identity. Second Korean-Americans or younger generations especially need their own identity to know who they are. They have been suffering from an identity questions: Who are you? Are you an American? Are you a Korean? or Are you a Korean-American? Furthermore, Second generation Korean-American Christians have had a more serious question in their lives: How can I find and build my own identity as Korean, American, and Christian?

Thesis

Based on the idea that younger generation Korean-American Christians need their own identity to live in the U.S. as true human beings with God, my thesis is how we as their parents and spiritual leaders can teach or encourage them. Family worship service is one way to

create spiritual and emotional harmony among family members, and good harmony between parents and their next generations--in the love of God--can encourage the younger generation to have its own self-identity.

The project consists of four parts:

(1) Introduction, (2) A Historical Understanding of the Korean-American Community from Identity Perspective, (3) The Understanding of Second and Third Generation Korean-Americans based on the Bible and Theology, and (4) Family Worship Service.

In the sections on a historical understanding of the Korean-American community from identity perspective, my attention is paid to the history of Korean parents' generation in U.S.

In the third chapter, close attention is paid to the theological and biblical overview of youth, the historical understanding of the younger generations' roots, and an emotional, ethical, and faithful understanding of youth. Through this attention, we can have a basic understanding of youth.

Finally, worship studies which aid in finding a faith-identity will be strongly emphasized. Especially, I will try to design a new-style of youth worship to help them understand their value as Korean-Americans.

Procedure for Integration

This project combines practical suggestions for more effective and powerful family worship services

through the support of the church with perspectives based on the understanding of immigrant history, which gives the root of Korean-American identity. In the sections on a historical understanding of the Korean-American community from the perspective of identity, close attention is paid to the historical background of the first Korean-American generation in the U.S. and their educational and faithful effort regarding their next generations. Primary sources for theological understanding are research books for second generation Koreans. The primary tool used in this project is library research. The project also integrates resources available, the author's experience, and the Korean immigrant situation.

CHAPTER 2

A Historical Understanding of the Korean-American Community from an Identity Perspective

The immigration history of the Korean-American community can be divided into two major periods: the beginning period for survival and settlement (1903-1959); and the period of explosive immigration and a new wave of second generation during the second wave (1960-present).

The Period from 1903 to 1959

The first official group of Korean immigrants to the United States arrived at the port of Honolulu, Hawaii on the 13th of January 1903.¹ The immigration of Korean was caused by the weakening of the Yi Dynasty of Korea. The weakness of Korea caused the intervention of neighboring countries: Japan, China, and Russia. After all, Korea became the battlefield of the neighboring great powers because geopolitically Korea was very important among them.² Furthermore, the Korean people experienced poverty and painful food shortages due to serious economic depression, so there was no choice for

¹ Warren Kim, Koreans in America (Seoul: Po Chin Chai, 1971), 7.

² There were large-scale wars in Korea between neighboring countries during 1894-1905: the Sino-Japanese War of 1894-1895, and the Russo-Japanese War of 1904-1905.

the Korean government besides accepting the United States government's proposal of Korean immigration to Hawaii. The immigration of Koreans would have been good news to the United States, especially to the plantation owners in Hawaii. There were plantation workers of various ethnic backgrounds before the appearance of Korean workers in Hawaii. The majority among plantation workers in Hawaii were the Japanese. In 1902, Japanese plantation workers in Hawaii were estimated to number around 31,029. This was 73.5 percent of a total of 42,249 workers, and constituted the highest percentage of any racial group. Chinese workers numbered only 5,299, or 9.3 percent of the total plantation labor force. Other ethnic groups represented were Filipinos, Portuguese, and Puerto Ricans.³

In spite of the continuing influx of Japanese and other national groups, plantation owners in Hawaii still suffered labor shortages. In addition to that, frequent strikes by the Japanese workers for improvement of low wages--thirty-four strikes between 1900 and 1905--were a big dilemma for plantation owners. The plantation owners began to dislike the Japanese and decided not to depend on one particular racial group. About this time, the plantation owners received very favorable reports about

³ Song-Che Koh, Hankook Imin-sa Yonku [A study of the history of Korean emigration] (Seoul: Changmun-kak, 1973), 196, 205.

Koreans as being good, hard-working people, and in 1902 Deshler (who was one of plantation owners in Hawaii) started to recruit Koreans as plantation workers.⁴

There was a wide social background among the first Korean immigrants. They were constituted of church people, discharged soldiers, farmers, common laborers, and unemployed people.⁵ Originally, most immigrants did not plan to stay in America permanently. Choy explains that "Most of them came to Hawaii to stay temporarily. They wanted to return to their homeland as soon as they made enough money or when the political climate of the Korean peninsula permitted them to go back."⁶ However, they had to stay in Hawaii as political refugees because Japan had forcibly occupied Korea in 1910, and many Korean workers did not want to return to Korea which was under the rule of Japan. Because many workers, over 6,000 of them, were young bachelors between the ages of twenty and thirty, they needed wives to make a permanent home in America.⁷ Traditionally, because the Korean community was family-centered, marriage was one of the

⁴ Bong-Youn Choy, Koreans in America (Chicago: Nelson-Hall, 1979), 92.

⁵ Warren Kim, 11.

⁶ Choy, 77.

⁷ Won Moo Hurh and Kwang Chung Kim, Korean Immigrants in America: A Structural Analysis of Ethnic Confinement and Adhesive Adaptation (Cranbury, N.J.: Associated University Presses, 1984), 42.

most important events in a person's life. Therefore, picture marriages were started in 1910.⁸ Between 1910 and 1924, more than eight hundred young women, mostly from Korea's southern provinces, went to Hawaii to marry single male Korean immigrants.⁹

Picture marriages became a very important turning point in the Korean immigrant community in Hawaii. Korean immigrants started to think seriously about permanent settlement in America when they married. When the picture brides accustomed themselves to their new surroundings in Hawaii, they encouraged their husbands to change their occupations, and many of the plantation workers moved to urban areas, particularly Honolulu.¹⁰ They started family-operated businesses and bought homes. For Koreans, buying a home or a place to live and their self-identity were deeply related because the home was an important place to find their identity. Through the possession of houses, most Koreans began to educate their children under the American education system. Children could have high-class jobs like lawyers, doctors, and teachers through American education. If there had been no picture brides sent to Hawaii, there

⁸ To solve the marriage problem, Korean immigrants had to recruit brides from Korea. However, they had to meet through pictures because Korean immigrants could not return to Korea to see their brides.

⁹ Choy, 101.

¹⁰ Choy, 101.

might not have been a rapid development of the Korean community. Arthur L. Gardner describes the development of the Korean community as follows:

Koreans [in Hawaii] rank proportionately high in representation in the business and professions. This is a noteworthy achievement for those immigrant families of relatively modest social background who made their way to a new and strange country less than seventy years ago.¹¹

Even though there was no official immigration from Korea since 1924, non-official immigration was started by a small number of Korean students and political refugees who needed political freedom and advanced studies. According to the report of the Education Committee of the Korean National Association of Hawaii, the total number of Korean students in America from 1882-1940 was estimated at around 891.¹² This number can be divided into three groups: the first group of sixty-four, who came to America between 1884 and 1909; the second group numbering over five hundred, who came between 1910 and 1924 via China and Europe after Japan's occupation of Korea; and the third group, estimated at fewer than three hundred, who came with Japanese-issued passports.¹³ Their main field of activity was not in Hawaii, but on the mainland. They organized small

¹¹ Arthur L. Gardner, The Koreans in Hawaii: An Annotated Bibliography (Honolulu: University of Hawaii Press, 1970), 4.

¹² Warren Kim, 23.

¹³ Choy, 78.

communities of Korean students in New York, Chicago, Washington, D.C., and college towns through out the East and Midwest.¹⁴ However, even though, their educational level was exceptionally high, they had to work as farm laborers, cooks, houseboys, and in other poor-paying jobs because of racism and language problems they faced when trying to get into professional occupations.

The emigration of Koreans started again after the defeat of Japan in World War II. Some of the immigrants, however, had a in non-official immigration status. During 1968, a total of 1,098 Korean non-immigrants adjusted their status from alien residents to that of permanent residents, and in the following year, 1,812 non-immigrants succeeded in changing their alien status to permanent status. In 1970 and 1971, 2,075 and 4,049 Korean non-immigrants adjusted their legal status, respectively.¹⁵

The Period from 1960 to Present

Many of the Korean immigrants to the United States began arriving from 1965, because Korean-Americans in the U.S. invited their relatives, favoring family ties and occupational skills. The number of immigrants has

¹⁴ Steve S. Shim, Korean Immigrant Churches Today in Southern California (San Francisco: R and E Research Associates, 1977), 4.

¹⁵ Hyung-Chan Kim, "Some Aspects of Social Demography of Korean Americans," International Migration Review 8, no. 1 (Spring 1974): 25.

been gradually increasing since that year. The following table shows that around 90 percent of Korean-Americans in the U.S. today arrived after 1965.

**Table 1: Korean Immigration to the U.S.:
1903-1984¹⁶**

Wave	Year	Number	Category
1st Wave	1903-1905 1910-1924	7,226 1,100	Immigrant laborers to Hawaii; Picture brides.
2nd Wave	1951-1954	14,027	Post-War immigrants: mostly wives of American G.I.'s and war orphans. Some professionals.
3rd Wave	1965 1966 1967 1968 1969 1970 1971 1972 1973 1974 1975 1976 1977 1978 1979 1980 1981 1982 1983 1984		Effects of the Immigration Act of 1965 is gradually evident.

According to this table, the number of incoming Korean immigrants has yearly increased almost 11 times in less than 20 years. Many of the Korean immigrants after 1965 were well educated people in Korea; however, most of the husbands had to take physical jobs such as janitors, gas station attendants, or painters because of the linguistic barrier. Their wives, who had been

¹⁶ Hurh and Kim, 246.

responsible for the children's education in the home, had to take jobs at sewing factories, markets, or restaurants.

Table 2: Comparison of Occupations Before and After Immigration¹⁷

Occupational Category	% before Immg.	% after Immg.
Professional	36.5	20.4
Proprietor	22.9	34.2
Clerical & Sales	1.5	14.3
Manager or Official	13.0	2.0
Homemaker	9.4	7.1
Skilled Worker	3.1	9.7
Semi-Skilled Worker	--	--
Farm Owner or Operator		
Total	100.0	99.9

Their working time was as long as 12 to 16 hours a day and, eventually, it brought about various conflicts like the rupture of dialogue between parents and children. Nak-In Kim analyzed four basic areas of conflict for Korean immigrants.

1. Language. Because they cannot speak or fully understand English, Korean immigrants are treated like handicapped people. Because of the language difficulty they cannot communicate effectively with the people in the mainstream of society and cannot fully be a part of the society.

2. Alienation from the main culture. Even if

¹⁷ Eui Young Yu, "Koreans in America: An Emerging Ethnic Minority," Amerasia Journal 4, no. 1 (1977): 179.

immigrants can speak or understand English fairly well, this does not mean that they become fully a part of the culture. They always feel that they are marginal in the WASP culture.

3. Discrimination. Because they have a different culture and different skin color, regardless of how long they live in America they are treated as aliens, not as Korean-Americans.

4. Conflicts between the first and second generations. One of the top priorities of Korean immigrants to the United States is better education for their children. However, they discover that there is a great, unexpected chasm created between the parents and the second generation. Since the children are living in the forefront of American culture through school life, television, and English speaking friends, they become Americanized very soon, while the parents still keep their Korean values, culture, and way of thinking. This situation causes painful conflicts and stress within immigrant families.¹⁸

Importance of Education and Self-Identity of Korean Immigrants

For Korean immigrants, stressing the importance of education to their children was one of ways in which

¹⁸ Nak-In Kim, A Model Ministry to Transitional and Second Generation Korean-Americans, D.Min. project, School of Theology at Claremont, 1991 (Ann Arbor: UMI, 1991), 33-34.

Koreans found their self-identity. Because they were just more plantation workers in United States, and a worker was considered low-class, they felt they could not have self-dignity as human beings due to their jobs. They believed that education would be a good system to improve their status. However, they knew that they were too old to be educated under a new educational system, but they never gave up their dream to find their identity. Therefore, they started to depend on their children entirely to make their dream an actuality. However, they did not entirely depend on the school system of the United States as an educational system for their children, because the children needed special institutions to teach the Korean language and another national identity as a Korean. The Korean church, especially, was a very important place, not only as the church itself but also as an educational and socio-cultural center for the Korean community. Every church opened a night school to teach not only a general American education, but also the Korean language and culture so that the younger generation would have a strong sense of their roots.¹⁹ In Hawaii, twenty-one Korean language schools were established by Korean immigrants from 1907 to 1940. In the mainland United

¹⁹ Tong Shik Ryu, Hawaii Hanin Gwa Kyo Hwoe [A history of Christ United Methodist Church, 1903-1988](Seoul: Christ United Methodist Church, 1988), 55.

States, there were six Korean language schools in California, one each in San Francisco, Los Angeles, Sacramento, Dinuba, Reedley and Delano during the period of 1906 to 1940.²⁰

Because there was a pressing need for education among Koreans, educational systems were built wherever they went. It means that Korean adults and parents wanted to build their identity through their educational achievements. Especially, through Korean education to their next generation, first generation immigrants wanted their children to inherit the Korean tradition and spirit. They imported magazines and books from Korea, initiated book reading campaigns, and encouraged with financial assistance to initiate evening schools in the villages and towns. They believed that it was necessary for the children to learn the Korean language and culture in order to have them understand their parents and to preserve the heritage of their ancestors.²¹ However, the next generation was not as eager as their parents to learn Korean and Korean culture because the second and third generations were more interested in the American culture and way of life. Also, Korean immigrants established their language

²⁰ Warren Kim, 44.

²¹ Warren Kim, 41.

schools as a symbol of their national independence.²²

The Independence Movement and the Immigrant's Identity

Some Korean immigrants tried to find their identity through participating in the independence movement of Korea. Warren Kim describes their participation as follows:

Some of the Korean immigrants were scholars and students, seeking an opportunity to further their knowledge and promote democratic ideal. They too had to work on the plantations to earn money to start their education. However, they became the leaders of the Korean community in America, and they did their best to promote democratic ideal among the Koreans in America, as well as to support the independence movement of Korea.²³

In 1905, some Korean immigrants, especially among patriots, intellectuals, and students, started a Korean national independence movement in the United States against the Japanese occupation of Korea. Their activities could be divided into two periods: the period of anti-Japanese activities in Hawaii and on the mainland from 1905 to 1930; and the period of a united front against Japanese military expansion in Asia from 1930 to 1945.²⁴ Through a Korean national independence movement, Koreans focused on individual movements which were against both Koreans and members of other nationalities who were favorably disposed towards

²² Hyung-Chan Kim, The Korean Diaspora (Santa Barbara, Calif.: ABC-CLIO, 1971), 61.

²³ Warren Kim, 11.

²⁴ Choy, 141.

Japan's invasion. The Koreans in America also appealed to the world peace conferences and Western powers and the United States about the unjust invasion of Korea by Japan. Nearly all of the seven thousand Koreans in the United States were concerned about events in their homeland. Korean leaders in the United States were divided on a policy for achieving recovery of Korea's sovereignty from Japan. One group endorsed militant action, which included military-training programs among Koreans in America and Manchuria. The other group tried to find a long-pending way with limited educational and diplomatic activities, because they thought that the restoration of independence was not possible in the near future. The military group, which was led by Yong-man Park, seized leadership and put the military programs into practice.²⁵ Therefore, many military-minded Koreans, including Yong-man Park, established many military training camps: a Korean Youth Military Academy in Hastings, Nebraska; The Claremont and Lompoc Training Center in California; Kansas Camp in Kansas City; and the Superior Training Center in Wyoming, and later in the Hawaiian islands.²⁶ However, because, some Korean leaders thought that military power was not the only way to gain independence from Japan, they participated in

²⁵ Choy, 150.

²⁶ Choy, 150.

the educational field to teach Korean people, especially Korean children, about the importance of Korean independence. Even though Yong-man Park advocated militant action and military-training programs, he (along with Syungman Rhee) was a pioneer of the Korean educational field in Hawaii.²⁷ His emphasis on education was not simply for an educational passion for younger Koreans, but also for the Korean independence movement.

Even though Koreans lived in the United States, they could never give up their dreams of returning to Korea as soon as they made enough money or when the political situation improved. Actually, the early Koreans in America always thought of themselves as temporary sojourners, and the national independence movement reminded them of their status as marginal people in America. Because their homeland, Korea, was occupied by Japan, the main concern of some Korean first generations in America was not fixing themselves in America but the realization of Korean independence. Therefore, the living spot of Korean immigrants who were involved in the national independence movement was not the United States, but their homeland, Korea, even though their living place was America. They never denied their identities as Korean-Americans, but they never

²⁷ Choy, 161.

forgot their identity as Koreans also. Identity as Koreans in America became a basic power to survive not as outsiders of mainline society in America, but as part of a major society made up of rainbow colors in a multiracial society. Especially, the Korean independence movement in America was a solid living foundation for Koreans who participated in the independence movement. Most of the Koreans participating in the independence movement were a group of "refugee students," "intellectuals," and political refugees. Refugee students fled from Japanese oppression in Korea between 1910 and 1918. In the years following annexation and leading up to the March First Independence Demonstration, about 300 refugee students who had Christian backgrounds entered the United States. They developed their small communities in New York, Chicago, Washington, D.C., and college towns throughout the East and Midwest, where the students formed a Korean student's association and provided manpower and leadership for the Korean independence movement.²⁸ Many of them, however, suffered through their identity as Korean-Americans because they (as Korean-Americans) could not show their full ability in the mainstream society in the United States. Whatever their socio-economic status in Korea had been, they nevertheless

²⁸ Shim, 5.

found themselves at the bottom of the economic barrel in America. Jobs for most of the students were as farm laborers, cooks, houseboys, dishwashers, factory workers, or other poor-paying jobs. Although they had high educational backgrounds, social barriers like racism or the language barrier prevented them from moving into professional occupations. They could not recognize their status as marginal people in America. The Korean independence movement in America was a very important movement for Koreans who lost their self-identities as human beings.

The Korean Church and the Immigrant's Identity

From the beginning, despite physical hardships, religious activity of Korean immigrants was very high. Churches developed as soon as the first settlement had taken place. Churches became a spiritual place to give roots to the Korean community. The early immigrants made religious participation the first major social event of their community.²⁹

When the first large group of Korean immigrants arrived in Honolulu, Hawaii, on January 13, 1903, there were already many Christians among them.³⁰ At that time, Christianity in Korea was very active and vigorous because of devotional efforts of missionaries.

²⁹ Warren Y. Kim, 28.

³⁰ Hyung-Chan Kim, The Korean Diaspora, 47.

Furthermore, because American missionaries encouraged Koreans, by deed or word, to immigrate to the Hawaiian Islands,³¹ it was natural that many Koreans who immigrated to the Hawaiian Islands were Christians.³²

Between 1903 and 1918, many Korean immigrants were rapidly converted to Christianity as their religion, and thirty-nine churches were established in the Hawaiian Islands.³³ The most energetic denomination to establish a church in the Korean community was the Methodist Episcopal church. In April 1905, John W. Hamilton, Bishop of the Methodist Episcopal church, appointed John W. Wadman as the superintendent of the Hawaiian missions, and Wadman contributed much to the growth of the Methodist church in the Korean community in the Hawaiian Islands until his resignation on January 1, 1914.³⁴ Korean churches were built not only in Hawaii, but also on the mainland. The second Methodist church grew out of the Korean Evangelical Society, organized by a group of Korean residents in San Francisco on October 8, 1905.

³¹ Hyung-Chan Kim and Wayne Patterson, The Koreans in America, 1882-1974 (Dobbs Ferry, N.Y.: Oceana Publications, 1974), 125.

³² Many American missionaries such as Horace N. Allen, Henry G. Appenzeller, and George Heber Jones encouraged Korean Christians to go to Hawaii.

³³ Hyung-Chan Kim, The Korean Diaspora, 50.

³⁴ Hyung-Chan Kim, The Korean Diaspora, 51.

Five Christian denominations among the immigrants were established at the beginning of the Korean church in America: Methodist, Presbyterian, Episcopalian, Baptist and Catholic. Most immigrants to Hawaii participated in the Methodist and Episcopalian churches. There were few Buddhists among Korean immigrants, and most of them were converted to Christianity later.

To Koreans, the church was not only a spiritual place to worship God, but also a political and social place to discuss the independence of their home country. Especially, the churches of Hawaii were representative models of a political organization. Because there was no one trained in the ministry in the Korean Christian churches, those who had taken on the responsibility of church pastorates were people familiar only with the written Korean language and some Bible lessons, hardly acceptable qualifications for the pastoral task of caring for people's spiritual needs.³⁵ These pastors, supported by some political leaders, had to pledge loyalty to their supporters, so churches under unqualified pastors became clubhouses for political lectures. Church worship services normally started with a lecture on political issues and finished with an announcement of political activities. If a pastor forgot or neglected to repeat the name of a political leader in

³⁵ Hyung-Chan Kim, The Korean Diaspora, 55.

his prayers, he was soon relieved of his duties. In retrospect, the disgraceful attitude of ministers towards political leaders could be understood because, first of all, the independence of Korea from Japan was the first task for the Koreans. Some pastors, however, strongly rejected the political current of churches because they believed that the church must not be a secular place to discuss worldly issues, but rather a spiritual place. Eventually, conflicts and disputes about the role of the church caused the separation of churches in Hawaii. At that time, members of Korean churches could be classified into two large groups. One group was the organization of people who were really concerned about the universal message for the heavenly kingdom. Even though political issues like the independence of Korea were very important to them, they had a conviction that discussions about earthly concerns must be prohibited in the church. The other group was the politically-centered people who supported the political leaders. They strongly insisted that faithful believers should not only think about heavenly concerns, but also earthly issues like the independence of their homeland. Because their identity came from the Korean spirit, it was useless to have their identity without the recovery of their motherland.

There are two unique currents of the church that have continued until now. Through church activities,

Korean people could find their own value as useful human beings. Actually, they have been suffering from their poor status and social isolation from the main society of the United States. The church was a good place to provide identity for them, because the church had the function of identity education.

CHAPTER 3

The Understanding of Second and Third Generation Korean-Americans Based on the Bible and Theology

The Life of Second and Third Generation Korean-Americans

Who are the younger-generation Korean-Americans?
How do we depict their lives and features? To get a
theological and biblical understanding of them, we need
to understand their pain, joy, and situation in life.
Theological and biblical understanding is true
theological and biblical understanding only when it is
able to relate to the experiences and struggles in their
lives.

As descendants of first generation Koreans, the
confusion and dilemma in their self-identity is natural.
They are treated as marginal people by mainstream
society, even though they were born in America and hold
American citizenship. Especially, the issue of self-
identity among teen-agers and elementary students is
serious. Because the main language of Korean children
who live with their parents is Korean, they do not have
a serious linguistic conflict. It means there is no
conflict in their life in terms of self-identity. The
issue of self-identity is deeply related with the school
life of younger generations. We can see the dilemma of
their self-identity through a story told by Bok-Lim Kim.

Some years ago, my five-year-old son came home from school, shortly after entering kindergarten in a predominantly White neighborhood, and asked me: "What am I? Am I a Korean or an American?"... He was not only bewildered and frustrated, but angry over his muddled identity as a Korean-American. The Korean and American parts of him seemed to be opposite poles, and a Korean-American identity that would somehow unite them seemed hopelessly elusive. It did not make sense to him that he had clearly perceived that he was in some ways different from both his parents and his classmates.¹

The identity crisis for ethnic understanding among Korean-American younger generations is very common. When they enter school, they soon realize that there is a difference between them and their peer group and between them and their parents. With this realization of their difference from both groups, they suffer from marginality. Caught between the two cultures, they experience role confusion in society. Even though they are part of the Korean society, they cannot wholly belong to the culture of Korean society. Korean-immigrant churches and homes are representative examples to understand their marginal situation. Correctly speaking, the Korean church is not for second or third generations, but for first generations. Most services, systems, and programs are made to support the faith-life of first generations. Most programs planned to meet the needs of second generations are not main programs of the

¹ Bok-Lim C. Kim, The Korean-American Child at School and at Home (Washington D.C.: U.S. Dept. of Education, 1980), 1.

church. In the first-generation church, the insistent voices of younger generations to find their own identity are usually ignored by uninformed parents as a distinctive feature and conflict of their age.

There are two main reasons why first generations cannot understand the issues confronting the younger generations. The first reason for the lack of communication between parents and children is due to the cultural background of first generations. To first generations educated in Korean society, children are not beings to be understood, but beings who must obey the authority of their parents. Creative response by children to orders from parents means blasphemy and challenge to parents. Absolute obedience by children means educated children. Parents, therefore, emphasize obedience of their children and do not usually try to understand children as human beings who need moral influence from their parents. The second reason for lack of communication is due to the unstable living situation of parents in America. The immediate need of parents is not understanding their children or having dialogue with them, but learning to live in an unfamiliar place. America is a difficult land for Korean first generations because of the different language and culture. A blue-color job here is very painful to some Korean parents who were well-educated in Korea. Their education and knowledge are useless to survive in America. It is

stressful for the Korean first generations and affects their sense of self-identity and dignity. The resultant anxiety of the parents causes conflict with their children.

To understand the marginality of second and third generation Koreans more clearly, the dominant WASP group of the American society, especially in American schools, is another example which tells younger Korean generations that they are marginal people in America. The younger Korean Americans have been treated as an inferior group by the dominant group because of their different skin color, insignificant small numbers, and ethnic minority background. The dominant group believes the WASP culture is the superior culture. Therefore, their mobility in an upward society is restricted despite the fact that they have good educational qualifications. Above all, from their school life, they are led to learn their limitations as marginal beings. Some principals in the school tell Korean-American younger generations about their marginality.² The problem of discrimination in schools is reported by Bok-Lim C. Kim.

² The proposition introduced on the November 1986 ballot in favor of making English the official language in California could be understood as another form of institutional racism and pressure directed at minorities, like Korean-American students, because some people could believe in the superiority of English through this proposition.

About 30% of both parents and children reported that the child had encountered discrimination at school in the form of harassment or name-calling. Almost all of this behavior was by other children, but in two cases the parents reported that the harassment or name-calling had come from school personnel. It is of course difficult to determine how much of this discriminatory behavior is racially directed, although most name-calling is quite clearly in this category: of the 34 children who said that they had social trouble at school because they were Korean, 7(20.6%) said this was because other children called them₃ Chinese-- apparently in a derogatory manner.

Because of systematic discrimination by the dominant group and the subsequent self-discouragement of younger generation Korean-Americans, they are driven to believe themselves as outsiders of society. Even though they were born and educated in the United States, the dominant group treats them differently and as secondary people within the larger group.

Sometimes, unfortunately, they also suffer within their own families in their search for identity. The Korean-American community, in general, has a strict attitude to preserve its cultural heritage and values. Some describe it as cultural stubbornness, while others look upon it as cultural survival in a predominantly WASP society. At any rate, the community's goal to secure its ethnic and cultural continuity is directed at the younger generation Korean-Americans.⁴ The bicultural

³ Bok-Lim Kim, 36.

⁴ Brandon Cho, Towards an Authentic Korean-American Worship, D.Min. project, School of Theology at Claremont, 1987 (Ann Arbor: UMI, 1987), 64.

family has especially been a representative place to emphasize the importance of ethnic and cultural continuity. Speaking Korean and maintaining the Korean culture are encouraged in homes by older generations. Bok-Lim C. Kim, in her survey on the Korean parents' preference for their children maintaining Korean cultural traits, shares the following result.

Table 3: Los Angeles Parents' Preference for Their Children Maintaining or Discarding Certain Korean Cultural Traits

Korean Cultural Trait	Maintain		Neutral		Discard	
	N	%	N	%	N	%
Extensive use of Korean language	307	99.7	1	0.3	---	---
Obedience to elders	301	97.7	4	1.2	3	1.0
Respect for authority	260	84.4	7	2.3	41	13.3
Politeness in social situations	305	99.0	1	0.3	2	0.6
Self-sacrifice	255	87.8	15	4.9	38	12.3
Modesty about one's accomplishments	291	94.5	3	1.0	14	4.5
Maintaining face	128	41.6	22	7.1	158	51.3
Emphasis of extended family	116	37.7	12	3.9	180	58.4
Respect for parents	8	---	---	---	---	---
Celebrating Korean holidays*	---	---	---	---	---	---
Others*	18	---	---	---	---	---

*These items were not listed in the questionnaire, but were volunteered by parents. Because of the small numbers, no percentages have been calculated.⁵

According to Table 3, the parents have a strong preference for keeping Korean culture in their children's education, in particular, speaking the Korean language. A strong preference by Korean parents, however, leads to conflicts between parents and their children for the self-identity of children. Korean younger generations who cannot speak Korean, but are

⁵ Bok-Lim Kim, 75.

encouraged to learn the Korean language, have no choice but to have guilty feelings. Because many older generations treat younger generations who do not conform to the Korean culture and customs as being unfaithful to their home ethnic community, they easily feel marginal in the Korean-American community also.

The Korean younger generations could be depicted as having lives that are marginal and conflictive. From kindergarten to college, their marginal and conflictive lives are divided into four steps. The first step is chaos and conflict with the language difference. Usually, children stay with their parents, especially with the mother, before going to kindergarten. Children naturally use the language of their mother, so a child who has a Korean mother uses the Korean language without conflict. The Korean language is a unique language to the child. The children, however, encounter a communication problem with their peer group when they enter kindergarten, because of the difference in language. Even though they were born in the United States, they cannot speak English. Their primary language is Korean, and it means that they have to learn English in kindergarten. While learning English in kindergarten, the new language imposes a burden on them; and it is one of the pressures on the children. To solve the burden of learning the new language, children try to reject using the Korean language with their parents at

home. Secondly, when children enter elementary school, they are suffering from not only a different language, but also a different color among their peer group. Many Korean students in elementary schools wonder why their skin color is different from that of white and black students. The following question of a little Korean-American student shows the difficulty of his marginal life in an elementary school: "If I am a Korean, why can't I speak Korean like you do? And if I'm an American, how come I don't look like the American kids in my class?... Besides, they call me Chinese."⁶ Third, Korean-American younger generations in junior and senior high school begin to have deep questions about their self-identity and the meaning of their bicultural identity. The primary question among teenage students as Korean-Americans is their self-identity issue. They have a dilemmatic question about themselves: "Who am I?" To them, to their parents, and to the dominant peer group, they are neither pure-Koreans nor pure-Whites. They are treated as different people by both pure-Koreans and dominant people in the United States. Usually, Korean parents encourage the Korean-American younger generations to speak Korean in homes and treat those who are unable to speak Korean as treacherous beings to their root community. The Korean community easily

⁶ Bok-Lim Kim, 1.

condemns them as being too Americanized and too individualistic. Therefore, Korean-American younger generations are faced with a dilemma: Should we insist on our "Koreanness" here? In the same way, their pressured feelings about their self-identity in the schools is another serious problem. Because most of them were born in the United States, it is definitely true that they must be treated as a part of the dominant group in the schools. However, they are frequently rejected by the WASP group at school because of their different skin color and different ethnic background. Through discrimination in the schools, they feel compelled to deny their home ethnic background. Because of discriminating pressure, they start the unhealthy and negative journey to denying their roots. After all, they have no choice but to be negative, marginal beings who are rejected by both the pure-Korean group and the dominant group in the schools. Ultimately, they realize that they are not only American but also Korean, so they need not only an American background but also a Korean background to get an image of a positive being. Their awakening to the value of their ethnic background may be found when they enter college. By deeply realizing the racial barrier of the dominant society, they want to be not only a korean-American but also Korean-american.

Theological and Biblical Understanding of the Life of Second Generation Korean-Americans

Definition of Particular Theology

What is theology? Why, especially, do we need theology for understanding the Korean-American youth generation? To answer this question, we need a definition of theology relating to Korean-American youth understanding. Basically, theology is understanding about the nature of God, especially God's relationship to all human beings and the world.

Sometimes theology is understood as the scientific study of God and ultimate reality. Theology shares the scientific spirit, believing in the ultimate consistency of all things, and seeking to think clearly and without prejudice. To people who have the scientific spirit, scientific view must be purely objective and logical without being affected by the environment or any personal considerations. Henry Gray submits:

Science might be compared to a man tracing out the various colored threads on the underside of an embroidery. He can tell us a great deal about their different courses and their relationship to one another, but as to why just those colors should have been brought together on just that piece of canvas, so that when it is turned over it displays an exquisite pattern, he can say nothing.

Science, therefore, could be the answer for the "how" and "what" of phenomena, rather than the "why" of it. If theology is solely a scientific study with absolute and

⁷ Henry David Gray, A Theology for Christian Youth (New York: Abingdon-Cokesbury Press, 1941), 11.

unchanging truths, theology never answers the "why" of human beings because the question "why" relates to our living issues and our own religious experiences, such as worship, prayer, and devotion.

To me, theology must have a dynamic power as a tool of interpretation about contemporary questions. In recent years we have seen contextualization and the dynamic power of theological understanding all over the world: liberation theology, feminist theology, and various other liberation-type theologies from the Third World. One of the examples of contextualized theology is Minjung theology which has been developed from the Korean soil. The core of Minjung theology is the Minjung themselves, who are grassroots people. "Minjung are oppressed politically, exploited economically, alienated sociologically, and kept uneducated in cultural and intellectual matters, but have self-awareness to oppose the oppression."⁸ Historically, Minjung was not the subject of a historical trend but an object of that, even though the contribution of Minjung is more important than that of oppressor-groups in history. Because the Minjung were treated as belongings of oppressor-groups in Korea, it was natural that they had

⁸ David Kwang-Sun Suh, Minjung and Theology in Korea: A Bibliographical Sketch of an Asian Theological Consultation, ed. CTC-CCA (Singapore: Christian Conference of Asia, 1981), 38.

deep han such as wounded hearts. Andrew Park talks about the understanding of han as follows:

Throughout its history, the church has been concerned with the sin of people, but has largely overlooked an important factor in human evil: the pain of the victims of sin. The victims of various types of wrongdoing express the ineffable experience of deep bitterness and helplessness. Such an experience of pain is called han in the Far East. Han can be defined as the critical wound of the heart enervated by unjust psychosomatic expression, as well as by social, political, economic, and cultural oppression.

Because Minjung theology is a practical theology which tries to find the universal truth through particular experiences (like painful han or experiences of the oppressed people), we can say that Minjung theology is a contextualized theology. If Christian theology could not give proper answers about the han of oppressed Korean people, the word of God and teaching of Jesus Christ would be living truth no longer. Therefore, the most important element of particular theology is contextualization.

Theological Understanding with the Korean-American

Second Generation

Who are the Korean-American second generation? This is a very important question to ask, if one seeks a theological answer for their status on the boundary between two worlds. As I have said, the concept of han is a very important concept to most Koreans, especially,

⁹ Andrew Sung Park, The Wounded Heart of God (Nashville: Abingdon Press, 1993), 10.

to Korean immigrants. When Koreans migrated from Korea to America, they met chaos in their identity formation. Even though their educational level in Korea was mostly high, they could not get jobs equal to their educational levels. The following tables show the distorted situation between their educational levels and their employment status in the United States.

Table 4: Los Angeles Parents' Occupation or Job Title¹⁰

Employment Status	Father		Mother	
	N	%	N	%
Professional	19	6.3	11	3.8
Nurse, teacher	10	3.3	7	2.4
Managerial	12	3.9	3	1.0
Clerical	9	3.0	13	4.5
Proprietor	82	27.0	58	19.9
Skilled	52	17.1	33	11.3
Semiskilled	56	18.4	99	34.0
Unskilled, service	28	9.2	15	5.2
None (or homemaker)	36	11.8	52	17.9
Total	304	100.0	291	100.0

Table 5: Los Angeles Parents' Education in Korea¹¹

Highest Educational Level	Father		Mother	
	N	%	N	%
Elementary school	9	3.1	16	5.3
Some high school	6	2.0	25	8.2
Some high school plus trade school	7	2.4	4	1.3
High school graduate	56	19.0	111	36.5
Trade school beyond high school	1	0.3	5	1.6
Some college	36	12.2	35	11.5

¹⁰ Bok-Lim Kim, 57.

¹¹ Bok-Lim Kim, 58.

Table 5. continued

College graduate	157	53.4	107	35.2
Graduate study	19	6.5	1	0.3
Doctorate	3	0.3		
Total	294	100.0	304	100.0

The tables show that the parents' educational level is correlatively high. We find that half of the fathers and a third of the mothers are college graduates, and most of the respondents have at least completed high school. Their income level, however, is unsatisfactory, especially for most women who were educated in Korea but not employed there. Their dissatisfaction means they have serious disaffection about their present status. It is natural that many Korean parents have nothing but confusion about their identity. The pressure and chaos in their self-identity definitely causes serious trouble in building a healthy self-image. Even though the primary reason for their immigration is material prosperity, and they achieve that purpose in part, they feel that they lose their dignity as human beings. Correctly speaking, the more they gain materially, the more they feel a negative image of themselves because of dissatisfaction with their social status and life.

To compensate for their unhappiness, they strongly anticipate not only the material success of their children but also the social success of their children, because social success is more important than economic

success among Koreans. Family background, social status, and educational level are much more important in Korean society. Economic success without achievement of educational or social success is useless in mainstream society. The first generation Korean-Americans, therefore, emphasize the importance of an Americanized life to their children, because they believe that an Americanized life is the best way to participate in mainstream society. For that reason, Korean parents have insisted on perfect English and an Americanized life style for the next generation, and have ignored the importance of Koreanized aspects, such as language and culture. It means that the Korean background of second generation Korean-Americans in America is neglected. Parents try to use only English with their children in their homes and do not tell the importance of their own culture, the Korean culture, to their children. There is concrete evidence that many first generation Korean-Americans have felt ashamed, or at worst, guilty, about their racial identity, cultural heritage, and marginal status.

I think, therefore, that we need to re-evaluate our marginality at this time. It is true that everyone in a marginal life could have the possibility of having a hyphenated identity because the marginals do not belong anywhere. Reinhold Niebuhr is one of those who has warned of the danger of a marginal life. For Niebuhr,

sin is the negation of either sides of the poles of human nature. For example, if the nature side is negated and one identifies with the spirit side, one commits the sin of pride. If the spirit side is negated and the nature side is taken, one commits the sin of sensuality. As a human being it is impossible to be completely nature or spirit, so a marginal life very easily falls into a disastrous situation, which is sin.¹² It is true, however, that a marginal experience could make our lives more varied and affluent. We can find the possibility of positive marginality through Sue's research.

Table 6: Racial/Cultural Identity Development¹³

Stage of Minority Development Model	Attitude toward Self	Attitude toward Others of the Same Minority	Attitude toward Others of Different Minority	Attitude toward Dominant Group
Stage 1- Conformity	Self-depreciating	Group-depreciating	Discriminatory	Group-appreciating
Stage 2- Dissonance	Conflict between self-depreciating	Conflict between group-depreciating and group-appreciating	Conflict between dominant-held views of minority hierarchy and feelings of shared experience	Conflict between group-appreciating and group-depreciating

¹² Reinhold Niebuhr, Nature and Destiny of Man, vol.1 (New York: Scribner's, 1964), 178-240.

¹³ Derald Wing and David Sue, Counseling the Culturally Different: Theory and Practice, 2nd. ed. (New York: John Wiley and Sons, 1990), 97.

Table 6. continued

Stage 3- Resistance and immersion	Self- appreciating	Group- appreciating	Conflict between feelings of empathy for other minority experiences and feelings of culturo- centrism	Group- depreciating
Stage 4- Introspection	Concern with basis of self- appreciation	Concern with nature of unequivocal appreciation	Concern with ethnocentric basis for judging others	Concern with the basis of group- depreciation
Stage 5- Integrative Awareness	Self- appreciating	Group- appreciating	Group- appreciating	Selective appreciation

Sue's research shows us not only the processing of minority identity development, but also the importance of chaotic value through identity development. In the conformity stage a marginal person tries to accept the dominant cultural value in order to avoid the tensions and pains of living between cultures, but the dominant people do not accept the person as one of them. Through gradual experiences like dissonance, resistance and the immersion stage, the person begins to realize that complete rejection of or complete conformity with either culture is not possible. Through their experience of the synergetic articulation and awareness stages, marginal people find their own identity and a sense of fulfillment with regard to cultural identity.

Complete rejection by the second generation Korean-Americans of certain culture is impossible because their self identity is not only created by themselves but also by their life environments such as family, church, and school. It means that, if they ignore the value of marginality and life between cultures, conflicts and confused concepts will arise in their lives. To turn the pains of marginal life into a meaningful and fruitful life source, they must find the positive meaning of marginality. The positive meaning of marginality may be found only through faith that life in-between is not painful suffering inflicted by God, but the gift of God.

The fundamental Biblical theme and vision of Christian ministry must be the establishment of God's Kingdom. True peace, justice, and wholeness of the world are possible when the kingdom of God is built. God has never given up His/Her will to build the eternal kingdom in the world. God used many people in the Bible to fulfill God's vision, and to establish His/Her kingdom. Because the main focus of God's kingdom is the wholeness of a broken world, God's kingdom must overcome our racial, cultural, and regional limitations. The true Christian needs to have a responsible answer to the calling of God to create the kingdom of God. Allan Boesak is a South African theologian who challenges all of us for Christianity.

In the heart of the struggle Christians today are called to be the light of the world. In the midst

of the struggle we are called to be the embodiment of God's ideal for this broken world. Christians must be there to represent God's possibilities for authentic love,¹⁴ meaningful reconciliation, and genuine peace.

Christians must have the conviction that they are called by God to build the kingdom of God. To use people as the tools of God, God wants to discipline His/Her people with God's plan. The identity of the Christian is made through the processing of certain training and certain training is processed through marginal experiences.

The Biblical Understanding of Marginalization

First of all, we need to understand that wilderness or marginalization is a blessing from God and potentiality to us to our having been called by God. The story of the Bible tells us of the universal concern of God for the world. God's history has been brought to a focus not for an elective salvation of Israel, but the universal salvation of the world. To free oneself from one's cultural or regional limitation is a very important motive to achieve true salvation, the ultimate gift of God. The Bible stories tell us that marginal experiences are very important in the process to become the people of God. Usually, marginality is described as powerlessness, to be ignored by those in authority and

¹⁴ Allan Boesak, Black and Reformed: Apartheid, Liberation and the Calvinist Tradition (New York: Orbis Books, 1984), 24.

there is false prejudgement that marginal people must submit to the dominant power in society. That power is more powerful than powerless is only the principle of the world. In the principle of God, powerless is more powerful than power because a human being can find God's power when he/she is powerless. God, paradoxically, uses His/Her power when a human being is powerless because a human being can only have faith to ask help from God not in peace but in trouble. It means that wilderness or marginal experiences are an indispensable condition in order to know the providence of God and to get the blessing of God.

By faith Abraham obeyed when he was called to go out to a place which he was to receive as an inheritance; and he went out, not knowing where he was to go. By faith he sojourned in the land of promise, as in a foreign land.... For he looked forward to the city which has foundations, whose builder and maker is God. By faith Sarah herself received power to conceive.... But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city.
(Heb. 11:8-16 RSV)

Abraham was called to go out not knowing where he was to go, and yet he obeyed because his leaving was God's order. The story of Abraham teaches us that marginal experience itself is the blessing of God. Wilderness experience (marginal experience) is the promise of God's blessings. It is not only the symbol of future blessings as the promise of God, but also God's blessings of present time. Abraham had received God's

blessing already when he started his marginal journey, because God had stayed with him during his journey. God's presence with those of us who are on a marginal journey means that marginal experience itself is allowed by God as a blessing of God. The story of the Bible could be defined as the story about various experiences of marginality or emptiness: the emptiness of God, Abraham, Esther, and Jesus Christ.... We can find the meaningful lessons of emptiness through the Bible.

Marginal experience of God as emptiness is a necessary condition to save the world: "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life" (John 3:16 RSV). The marginality of God is embodied in Jesus Christ, his Son. Through the incarnation of God, God could fulfill His/Her justice and reconciliation through His/Her emptiness, the cross of Jesus Christ. Our marginal experience is a necessary condition to make a peaceful world. Today's main issue among nations is not political or ideological but racial. For example, the destruction of the Soviet Union caused racial strafes among nations and regional egoism. It is natural in modern society that the majority ignores and persecutes the minority and the powerless. The will of God for the world, however, is not a standardized union but harmony of diversity. The beauty of diversity is clearly described in Isaiah 11:6-9:

The wolf shall live with the lamb, the leopard shall lie down with the kid, the calf and the lion and the fatling together, and a little child shall lead them. The cow and the bear shall graze, their young shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play over the hole of the asp, and the weaned child shall put its hand on the adder's den. They will not hurt or destroy on all my holy mountain; for the earth will be full of the knowledge of the LORD as the waters cover the sea (RSV).

Marginal experience is a great period to understand the importance of diversity among us and also unity in Jesus Christ. The first and second generation Korean-Americans have to contend with prophetic readings of the Bible, like Galatians 3:28: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." To be all one in Christ Jesus, our racial and cultural boundary has to be broken. Marginal and empty experiences are motivation to break egoistic limitations and to break free from our racial and sinful boundaries. Professor Sang Hyun Lee tells us about the theological notion of the pilgrim as a being that is particularly meaningful for Korean immigrants:

We, Koreans, are a pilgrim people who are on a sacred journey. We have been freed from the hold of one culture or one society; we have been called "to go out" with visions for "a better country" which would be a true homeland, not only for ourselves but for all mankind.¹⁵

¹⁵ Sang Hyun Lee, "Called to Be Pilgrim: Toward a Theology within a Korean Immigrant Context," in The Korean Immigrant in America, eds. Byung-suh Kim and Sang Hyun Lee (Montclair, N.J.: Association of Korean Christian Scholars in North America, 1980), 37.

The story of Jesus Christ teaches us how the marginal life is valuable to understand the will of God. Jesus himself as the marginalized person becomes the powerless and weak person who was rejected by the power of social and political society, because Jesus knows the powerful authority of the powerless. We cannot say that marginality or emptiness itself is beautiful or meaningful. The insistence that our skin color, yellow, must be beautiful or our marginal journey must be a faithful journey, is not reasonable but an egoistic attitude. We have to understand, however, that our marginal experience is a very important way to be a part of a sacred community because the real power of God comes from our weakness.

We can find the profound meaning of our emptiness through the cross of Jesus Christ. The cross of Jesus Christ means that all of the world is under God's love and God loves not only the Israelites but also all the people in the world. Especially, the value of emptiness is expressed very well in Mark 8:27-38. Even though Jesus starts His mission from Galilee, he starts his marginal journey to Jerusalem to fulfill his mission. In Galilee, there were many miracles of Jesus, but miracles were not the main purpose of his coming to fulfill the will of God (Mark 8:33).

Geographically, there is a deep meaning between Galilee and Jerusalem in the Bible. Galilee must be a

good place to fulfill the mission of Jesus. In Galilee, Jesus calls all his disciples and performs His mission of teaching, healing, and proclamation. Even though the elders, chief priests and teachers of the law reject Jesus, there are many followers of Jesus in Galilee. However, Jesus leaves Galilee and begins His journey to Jerusalem. There are two major meanings of His journey. First, the ministry of Jesus is not the Messianic glory of the Jews, but the suffering glory of the Cross. Even though Jerusalem is to be the place of Jesus' death, Jesus has to go Jerusalem to fulfill the suffering glory of the Cross. Jesus cannot fulfill His mission to save the world through miracles only. Secondly, the ministry boundary of Jesus is not only that of Galilee but also Jerusalem. Jerusalem means all of the world beyond Galilee. The love of Jesus goes not only to Galilee but also to Jerusalem and to the world even though there is death in Jerusalem. Jesus asked his disciples, "Who do people say I am?" (8:27). And "Who do you say I am?" (8:29). They replied, "Some say John or Elijah." And Peter answered, "You are the Christ."¹⁶ For the Jews, the Messiah is to be victorious over the enemies of Israel. However, God rejects the hope of Israel because God is not only the God of Israel but also the God of

¹⁶ Even though Peter answered, "You are the Christ," Peter did not really understand who Jesus is according to verses 32-33. To Peter, Jesus is the Messiah of glory and of victory to defeat the Romans.

all the world. The love of Jesus should be proclaimed not only to Galilee but also to Jerusalem. To love Jerusalem and the world truly, there is only one way for Jesus--the Cross. In verses 8:31-33, Mark emphasizes that Jesus could not be considered "the Christ" apart from his suffering and death.

We, the Second generation Korean-American, have to find our identity as Christians and marginal people in the cross of Jesus. There is a deep conflict between Jesus and his disciples for the understanding of the Messiah. To the disciples, the image of Messiah is the victor of the world to save Israel from the oppression of the Roman Empire. However, the secret of the Messianic idea of Jesus is to deny oneself and to take up the cross. Especially, if we think about the teaching of Jesus from a geographical perspective, we can have a clear answer for the question of the Messianic idea. Even though the disciples hope for the glory of victory with the miracles in Galilee, Jesus teaches them about the glory of sacrifice through the cross in Jerusalem. In the same manner, we as Christians who are on the way from Galilee to Jerusalem have to choose the glory of the cross in Jerusalem.

True discipleship relates with the idea of social justice. Jesus challenges the evil structure built by the religious leaders, such as the priests, elders, and teachers of the Law. Even though Jesus was crucified by

them, we have to be challenged by the message of Mark. We have to know that faith is useless without action. Actually, it is true that the main concern of Korean churches has been individual salvation. I believe that there is no individual salvation without social salvation. The L.A. riot must be the warning of God against our individualism. Metaphorically, L.A. could be the Jerusalem which needs the message of God. What is the role of Korean Second generation persons in L.A.? We have to move from Galilee (only Jewish salvation and individual salvation) to Jerusalem (universal salvation). Our role as Second generation persons in Korean society is not keeping our own faith, but spreading our love to all of the world. To fulfill our mission, our emptiness is a necessary condition.

CHAPTER 4

Family Worship Service and Identity of the Second Generation Korean-Americans

A human being is born, grows, and dies in the family, so the family is the basic area of human life, and the basic community of society. The family is, however, being destroyed by human beings these days. We can say that there is often no family, only a house. Many people are just interested in having a house, but they ignore the importance of the family. It is true that many social and ethical problems are caused by the collapse of the family. Many problems of Second generation Korean-Americans start from a crisis of the family system. There is a deep relationship between the wandering of younger generations and the chaos of family identity. Nothing is, therefore, so important to younger generation Korean-Americans who are confronted with various social conflicts and confusions, as to enjoy a happy home life.

The Meaning of Family

From a social point of view, the family is a social institution which has a special relationship and cultural common sense. From a Biblical view, however, there is a more profound understanding of the family. In the Old Testament, the family was created by God in accordance with God's plan of creation. When God created nature and human beings, God simultaneously created the

family. "The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man there was not found a helper as his partner" (Gen. 2:20, RSV). God created a couple of every animal before the creation of a human being. When God created a human being, God realized that a couple is more beautiful than being single, so He/She created Eve as the partner of the first man. According to the Bible, the family is not a social institution but the most basic community of faith to fulfill the kingdom of God on the earth. Therefore, first of all, the family must be a model of the kingdom to proclaim the justice of God and an advanced post to testify love of God to the world. The children of the family have to grow up as the children of God, and so parents have the responsibility to show the love of God to their children.

The family is the first human society -- before societies, nations, or church communities -- and is the basic element and the foundation of all communities in the world. Therefore, God who is active in human history, creates His/Her world through the family. The Bible gives vivid evidence to the positive participation of God in the family. God disciplines His/Her people through family experiences to be the true servants of God. Moses, Samuel, Joseph, etc., are people who were trained by their parents in the family. The reason why Timothy could be a great evangelist is that he was

disciplined by the faith of his mother, Eunice, and his grandmother, Lois, in a faithful family. In the Bible, therefore, the family is the most important place to teach faith.

The family in the Old Testament is an important place to teach the Law and the worship of God. Even though the teaching of the New Testament about the value of the family is less than that of the Old Testament, the New Testament strongly and precisely emphasizes the function and importance of the family. The representative verses which Paul wrote for the family are in Colossians: "Children, obey your parents in everything, for this is your acceptable duty in the Lord. Fathers, do not provoke your children, or they may lose heart" (3:20-21).

The family which the Bible tries to build is not only a physical family but also a spiritual family, such as a small church. Early Christians used to worship God within the family after they were driven out by the Jews from the synagogue. There are many evidences about family churches in the New Testament (Rom. 16:3-6; 1 Cor. 16:19-; Col. 4:15-; Phil.2:).

Therefore, we can say that the family is the small model of the church because the church was developed from the family church. There is a similarity between the family and the church. The church made by God Him/Herself has as its task the fulfillment of God's

mission and loving relationship as the Covenant between God and God's people. In the same manner, the family, as a tool to fulfill God's will, was created to maintain loving relationships as promised between people.

The teaching of the New Testament is that the family is the church itself. The family described by the Bible is not created just for physical human joy or sexual satisfaction, but for the participation of human beings in the tremendous plan of God. The Jews believed that children are God's gift as the blessing and grace of God. The Jews believed that parents must be teachers of their children to teach God's love and will.

The Function of the Family

There are various functions of the family as a social point of view. Some functions are: reproductive; nursing; protective; recreational; educational; resting; and religious.

However, we can find some different functions of the family from a Christian's point of view. First, the Christian family has a witness function as a proof of God's love. The parents should not only be the examples of good social life, but also the good friends of their children. They should not only be the economic supporters and counselors but also the witnesses of God's love.

The second function of the Christian family is its missional function. The family is a good place for

parents to teach children about faith. The family, essentially, is an organic system, so the family's faith is deeply influenced through family worship services or family faith life in the home. Especially, regular family worship is a crucial motivation to build the faith of children.

Finally, the Christian family has an educational function. We can find the good example of religious education in the Jewish family. It may not be too much to say that the Jewish family is an educational family. The family itself is one of the most important communities in which true education takes place for Jewish people.

The contents of Jewish education in the family are religious, ethical, and national education. They emphasize children's education by teaching strong will and life wisdom in the home. Here are some features of Jewish education in the home: First, they strongly emphasize the education of participation in the home. All family members are teachers and students who teach and learn the wisdom of the life of one another through vivid participation. Naturally, their education is not formal but informal. Even though they do not have educational theories or specific concepts of education, their life and experience in the home are educational processes as well as practical education. Their children can learn tradition and their parent's faith through

participation in family worship or housework with the family.

A second feature of Jewish family education is the education of discipline. The teaching of the Bible is that parents should be good examples to their children and should teach and discipline children with love. Children have to be educated by the strong will of their parents to obey the Law of God. Actually, this style of discipline in education makes the Jewish people a particular and strong race in the world.

A third educational style is education through religious worship. Through family participation in religious festivals such the Sabbath and the Passover, parents can teach the importance of relationship to God.

A fourth educational style is education by storytelling. Namely, the oral tradition of parents is a good educational tool. This storytelling includes the brief story of God's salvation of Israel and the *Shema*: "Hear, O Israel: The LORD is our God, the LORD alone. You shall love the LORD your God with all your heart, and with all your soul, and with all your might" (Deu. 6:4-5 RSV). God trained Israel through history and events. Parents in Israel taught the story of God's salvation to their children through storytelling in the home. Believing the home is a very important place of education, Israelites could be unique and brilliant people in the world and

could impart their superiority and religious tradition.¹

Some people think that the main place to educate children is the school or society, but the home as an educational place is more important than other places. School is an organization to impart social traditions and to educate knowledge of life for students who have to live in the world. On the other hand, however, home builds up personality, dignity, and the humanity of children. Without a good personality at home, we cannot look forward to finding good students in the school.

Erik Erikson (who suggested eight developmental steps of life), strongly emphasized the importance of the first three steps. A baby between 1 and 2 years old learns trust in its mother's bosom. Children of 3 and 4 learn love and hate through self-expression. Children of 5 and 6 develop creative personalities and a sense of value while making and destroying playthings.

A true human being, therefore, is brought up not by society or the school, but by the love of parents and family in the home. Here are some merits that the home should be one of the most important educational places:

1. Repeated practice for learning is possible in the home. Superficial learning is not enough. To fully

¹ Men's Association of the Presbyterian Church in Korean, Kyo-Hea-Wa-Chung-So-Nuen-Ji-Do [The Church and the education of youth] (Seoul: Korean Presbyterian Church, Education Department, 1991), 55.

understand requires a more profound meaning of learning. Learning of children must be accompanied by memory, experience, and practice. Especially, until learning results in action there is no completion of education. The best way to learn natural action is repeated practice, so repetitive process is very important. Family education makes effective repeated practice possible because children stay in the home longer than other places.

2. Family education is especially effective for imitative learning. Parents are role models for their children. The ideas, attitudes, and values of parents in the home are passed on to children without filtration. Through experience and participation with their parents in the home, children can naturally learn the faith and ethical identity of their parents.

This educational function is therefore the most important among the various functions of the family.

The Problems of the Immigrant Family and the Younger Generation

One of the social phenomena in modern society is the collapse of the family. It is very difficult to find an environment with a sound family which has authority and love of parents, and obedience and creativity of children, because of industrialization, modernization, urbanization, and the conspicuous trend toward nuclear families. Industrialization and modernization change

traditional concepts about the family, especially the Korean family.

The main distinction of the modernized family is the loss of parenthood. The first goal of the family is not harmony in the family, children's education, or spiritual relationships, but economic stabilization -- so modern parents both have to work to gain security of living. The image of a competent father in a modern family is not moral or faithful, but practical and material. To recover the true image of fatherhood, first of all, the father in the family must be a living witness for the promise of God that the family is the spiritual community to proclaim the kingdom of God. As a witness of God's promise, the father has responsibility to bring up his children with faithful love.

The changed understanding about fatherhood provokes conflict in family members, especially in Korean immigrant family members. The traditional family system of Korea is deeply connected with Confucianism. The main theme of Confucian moral philosophy is harmonious hierarchy. The final goal in Confucianism is the establishment of a cosmic harmony between men, earth and Heaven.²

² Pong Bae Park, The Encounter of Christianity with Traditional Culture and Ethics in Korea (Nashville: Vanderbilt University, 1970), 85.

However, harmony in Confucianism is not equal but unequal, so the Confucian social system is based on a rationalization of existing human inequalities.³ The cosmic pattern of Asian cultures under the idea of Confucianism shows how Heaven, man, and nature are integrated into a cosmic harmony. The nature of the universe is harmonious and man as a part of nature has to live a harmonious life in it.⁴

Because Confucianism emphasizes so much of the unity of the whole, an individual has his/her meaning only when he/she belongs to the certain system -- like the family, the society, and the order of nature and Heaven. Every relationship under Confucianism is based on a hierarchical common-obedience pattern.

This hierarchical concept is especially important in the family. The order provides the father in the home the highest authority. Children cannot contradict their father. In Confucianism, the family is the basic and starting place for the training of individuals for social life.⁵

³ Derk Bodde, "Harmony and Conflict in Chinese Philosophy," in Studies in Chinese Thought, ed. Arthur F. Wright (Chicago: University of Chicago Press, 1953), 46.

⁴ Francis Cho Min Wei, The Spirit of Chinese Culture (New York: Scribner's Sons, 1947), 84.

⁵ Y. P. Mei, "The Status of the Individual in Chinese Social Thought and Practice," in The Status of the Individual in East and West, ed. Charles A. Moore (Honolulu: University of Hawaii Press, 1968), 339-40.

Pong Bae Park explains the characteristic of the Korean family as follows:

The family in China and Korea tends to regulate the higher order of society and nation. That is to say that the ethical demands of the wider family are regarded as higher than those of the state. This tendency was very strong in the case of Korea because of historical and geographical reasons...because of unfortunate geographical situation of Korea between China and Japan, Korea was invaded frequently by the neighboring war-loving countries. And in most cases Korea was defeated and had to suffer great spiritual and material losses. When the country could not protect people from foreign invaders, they had to endure sufferings all by themselves. But fortunately there was a strong family system in Korea. Family and clan were the only remaining institutions for protection during those social and national calamities. This strengthened and solidified the tendency of "family over the state" approach of Confucianism.⁶

Many current problems of Korean immigrant families originated in the traditional view about the family. The most important virtue of the family has been absolute obedience, and especially, the absolute obedience of children. Traditionally, Korean children have been compelled to obey their parents unconditionally without the requirement of explanations by the parents. The characteristic of an authoritarian family is the disconnection of dialogue among family members. There is no true dialogue, but an order in which parents force unconditional obedience of the children in the family. The disconnection problem of dialogue among family members is very serious not only

⁶ Pong Bae Park, 110.

to the Korean family in Korea but also to the Korean immigrant family in the United States. Correctly speaking, it is true that the problems of the immigrant family is more serious than that of the family in Korea because gaps between immigrant parents and their children are more varied and serious. Immigrant parents and children suffer from language, culture, and generation gaps. Even though the attitude and lifestyle of immigrant parents are more democratic and unrestricted than that of Korean parents in Korea, there are still many conflicts between immigrant parents and their Americanized children because the basic attitude of immigrant parents towards their children is never changed.

For example, many Korean immigrant parents strongly emphasize the importance of study and social and economic success to their children. To see the success of children, parents devote themselves to the support of their children. They have to work until late at night to support their children. Parents, however, fail to explain the reason for success to their children. They just have the blind expectation of children's success, and expect the blind obedience of their children. Naturally, children begin to act against the will of their parents. Children's attitude to their parents becomes antagonistic and uncooperative because children cannot fully understand the true mind of their parents.

The non-dialogue attitude of parents to children is a creation of Confucian culture. Under Confucianism, the family is a hierarchical system which emphasizes obedience of the children to seniors and parents. Because absolute obedience of children was a virtue (on the contrary, the question of resistance of children to orders was blasphemy to the authority of their parents), the dialogue and communication of parents with children was not needed.

However, the second generation Korean-Americans are not traditional children who have the mindset of blind obedience. They are educated under a democratic system and they need to be allowed to ask reasonable questions about why and how; and also expect answers and explanations from their parents before obeying them. Without the sincere and proper answers of the parents, it is very difficult to expect true obedience from children to parent's authority.

The Church and the Family

The church must help parents make their home a Christian home. Christian parents are very important teachers in the home because the major place of Christian education is not only the classroom of the church, but also the home. It is impossible to educate children only in the church. The church's education of children could be totally destroyed by uneducated parents. Therefore, parents, especially Korean immigrant

parents, need some training to teach their children. The church must help parents to fulfill the goal of Korean and Christian identity education in the home. The church has to find its responsibility as a helping organization for the Christian education of the family.

First of all, the church must give up the classical idea that the church must be served by church families. The church must become a support institute to guide the family. A variety of support for Christian family education is more useful even than church support for the Sunday School. The family education program must be one of the most important educational programs in the church.

Paul Vieth suggests some ideas for family education in the church as follows:

1. The church or the Sunday School gives some homework to children, which is related to the subject of Sunday School study. Through concerns and prayers with their parents, children take an interest in Bible study at home.

2. The church gives some materials or examples of family worship to parents who want to start family worship.

3. The church can encourage the Christian family to faithfully and spiritually celebrate their children's birthdays and special family days.

4. The church provides reading materials to be widely read by every age group of the family at home.

5. The church announces good radio programs, movies, and some social events to help the family spiritually.⁷

To support family education and family worship, the church needs some educational programs. Support programs of the church could be helpful to Christian immigrant families who want to find their own identity as Korean-Americans and Christians.

Parent Study Class

Because parents are spiritual leaders at home, they need spiritual authority to teach their children. Spiritual authority means not only spiritual life like meditation or prayer, but also spiritual knowledge, like biblical or church life knowledge. When parents have biblical knowledge and background, they can have self-assurance as spiritual leaders and teachers at home, and children can trust their parents as their spiritual counselors. The church can open various Bible study classes from basic to advanced. In a basic class, parents can learn basic Bible information, such as the introduction of the Bible or historical background of the Bible. Parents can get important insight about the psychology of children or youth in an advanced class.

⁷ Paul H. Vieth, The Church and Christian Education (St. Louis: Bethany Press, 1949), Chap. 5.

The Church Program for the Family

The church can provide programs and plan services for Christian families to encourage development of Christian and Korean-American identity in their youth. The church encourages the participation of youth in services in many ways, including the following programs.

1. The Joint Family Service in the Church. The church holds family services on special Sundays like Children's Sunday, Parent's Sunday, Easter, Thanksgiving Sunday, and Christmas. Through special services, younger generations of the church can have a chance to think about their own identity. Their active participation in church services lets them find their own role in the church and the meaning of their existence in the church and the home. The discovery of their own role in the church means that they are not possessions of their parents or the church, but creative and independent beings in the family and the church. Various kinds of participation by younger generations, therefore, are very important. The church has to encourage positive participation of youth generations in special services planned for them and the pastor of the church should partly allow them to plan the order of the services.

Because Korean adult congregations are familiar with adult-centered service styles, positive participation of youth generations in services may give uncomfortable feelings to adult generations. There is

however, no alternative to positive participation of younger generations to create the feeling that the church is not only their parent's church, but also their own church. For example, children can participate in the joint family service positively in the prayers, helping out as presiders, or reading the Bible.

2. Father and Son's Night on Thanksgiving Day.

Thanksgiving Day is the returning period of students from their school dormitories to their homes. Generally, the younger generations leave their family to go to college after they graduate from high school. Holidays like Thanksgiving Day or Christmas are reunion seasons for families, church members, and especially youth members. The church provides some spiritual programs to those who have the joy of family reunion, to encourage the faith and identity of the family. The moving of youth from home to school dormitories is very valuable, because youth realize the value of the family.

To teach the importance of parents in the life of younger generations, the church prepares Father and Son's Night or Mother and Daughter's Night during Thanksgiving Day.

Example. Father and Son's Night

Dinner with Fathers and Sons

Praise Time

5 Minute Message

Fellowship Time

5 Minute Message

Prayer Time-Fathers Group and Sons Group

Back to the Past-Slide Show from Our Childhood

Letter Exchange with Each Other

Prayer Time

Sleep-over for Fathers and Sons in the Church⁸

Family Worship as Family Education

Many Second generation Korean-Americans have suffered some loss of their real identity because it was not easy for them to find somebody who could tell them what that identity was. Even many of their parents have ignored the importance of self-identity of their children until now. The parents' main concern has been their success in mainstream society. Self-identity in younger generation Korean-Americans, however, is even more important than their social and economic achievement. Their social achievement is useless without their own understanding because self-identity is related with self-dignity. To make their effort for economic achievement meaningful, self-dignity is a necessary condition. Without self-identity and dignity, there is nothing but alienation and anger.

⁸ This program was presented at the Woodland Hills Korean United Methodist Church in Feb. 1997. Most parents and children especially liked the sleep-over time for fathers and sons in the church because that time enabled them to share their inner thoughts with each other.

Because some parents, as first generation Korean-Americans and as minorities, have been discriminated against by the mainstream society, their hearts are hurt and they come to believe that the economic or social success of their children is the only way to pay back their pain and anger towards mainstream society. Therefore, parents make a big mistake when they do not emphasize the importance of faith and identity in the life of their children, but just emphasize the importance of study to reach visible success.

The Meaning of Family Worship

Christian worship is an encounter between the Lord and us and among us. Who are we? Human beings have been confused about the image of their reality since Adam and Eve lost their first home in the Garden of Eden. Loss of paradise means that human beings lose their identity as the children of God, because Eden is the holy and only place of perfect harmony between God and His/Her people. Harmony can be only created when human beings have their original identity as the children of God. Christianity, however, believes that a human being can find his/her own paradise wherever and whenever a human being meets Jesus Christ through the Holy Spirit. A human being, who is under the power of evil and loses valuable self-identity as a child of God, can restore original life, which relates with the will of God through the incarnation of Jesus Christ. So a human being can have a

worship experience whenever a human being undergoes the incarnation of Jesus Christ.

Paul W. Hoon emphasizes the Christological center of worship, which "by definition is Christological, and analysis of the meaning of worship likewise must be fundamentally Christological." The "core of worship," Hoon says, "is God acting to give his life to man and to bring man to partake of that life."⁹ Worship affects every part of individuals and church. Therefore, every life in a Christian family is a liturgical life.

Hoon emphasizes, "Christian worship is God's revelation of himself in Jesus Christ and man's response," or a twofold action: that of "God to the human soul in Jesus Christ and in Man's responsive action through Jesus Christ." The main terms of Hoon's understanding of Christian worship are "revelation of God" and "response of a human being."¹⁰ The center of "revelation" and "response" must be Jesus Christ because Jesus Christ reveals God to us, and we can make our response through the incarnation of Jesus Christ.

The response of a human being means repentance of the past and self-consciousness of the future as a child of God. Through family worship, the Korean-American younger generation can find its own self-consciousness

⁹ Paul W. Hoon, The Integrity of Worship (Nashville: Abingdon Press, 1971), 77.

¹⁰ Hoon, 77.

and positive Christian identity. Worship in Korean immigrant families is the best way to show, teach, and give self-identity to the younger generation. To be a true Christian means to be a true human being. Because worship is the dialogue between the Absolute being who created the world and a relative being who was created by the Absolute being, a relative being can find absolute truth which gives absolute meaning through participation in worship as the dialogue with the Absolute being. There is an identity crisis of the Korean-American youth generation because of the relativity of them. Their identify crisis is the standard crisis. Their standard comes from their parents. Because their parents are not good examples of mainstream society, their parents cannot be positive examples to build positive self images to the younger generation Korean-Americans. Family worship is to find real identity of the confused generation through dialogue not with a confused being, but with the Absolute and Stabilized Being. Because parents are also human beings who are suffering through their self-identities like their children, parents cannot give an absolute answer to the identity questions that the children have. However, the Absolute Being can give a sense of security to confused human beings through worship. Family worship is the only way to give a concrete identity to the second generation Korean-

Americans who have to find their own image in multiple societies.

There are some suggestions for family worship for the effective spiritual education of the second generation. First, family worship must be centered towards God, who is the center of worship.

Role Definition of Parents in Family Worship

The church teachers and pastors have been understood as the representative organizations for the development of faith in children in Christian living. The most important element of faith and identity development is not only the children as students, but also as teachers and pastors. Competent educational leaders who educate the children of the church are not incidentally created, but created through spiritual training and actual study. Only trained leaders who have incredible devotion, faithful vision, and useful educational skills can deliver the word of heaven and the wisdom of life to students. Therefore, we cannot emphasize the value of leaders too much in Christian education.

The home is another important place for the development of faith in children. Actually, education in the home and family is more effective than in the school or the church because children stay in the home the longest. Hazen G. Werner emphasizes that point:

Family life offers a peculiarly apt situation for teaching....The Family is an all-around-the-clock

occasion for learning. The lessons of trusting in God, of being honest, of loving one another, have a constant appropriateness in family living. Crucial situations, as well as the little troubles that arise, cannot be kept until Sunday¹¹ for interpretation and understanding.

If parents have the educational skill to express their faith and mind to their children, children can understand and accept the faithful inheritance of the Christian family more effectively. Parents must be teachers and preachers in their homes.

As a teacher and a preacher, a parent has to have an educational mind and attitude in terms of family life. One of the most important elements in working out the educational plan of parents is the self-discipline of the parents. The self-discipline of the parents means self-recognition of parents for the usefulness of family worship to educate their children: "Why build family altars?" First of all, a parent has to realize that family worship is a valuable tool which God has used to proclaim His Word. God Himself has been at work wherever the Word of God has been proclaimed, and God has used many agencies to teach His people and to impart in them His word through sermons, the church services with its hymns and prayers, and the Sunday school classes. However, it is not too much to say that religious

¹¹ Hazen G. Werner, Christian Family Living (Nashville: Graded Press, 1958), 59.

education and worship in the home is one of the most important means which God can use:

Hear, O Israel: The LORD is our God, the LORD alone. You shall love the LORD your God with all your heart, and with all your soul, and with all your might. Keep these words that I am commanding you today in your heart. Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise. (Deut. 6:4-7, RSV)

A parent must have an understanding of the following important aspects of family worship.

First, family worship is a good time to learn the Bible. The family can read the Bible through daily worship of the family, and regular Bible reading gives vitality to the family's faith. The reading of the Bible is one of the better educational methods to deliver Christian family tradition and the meaning of the Bible. The repeated reading and memory of the child is more effective than that of parents because the memorization ability of the child is better than that of the parents. The Bible reading of the child during family worship could be naturally connected with the Bible memorization of the child. In the Bible, the importance of Bible memorization is strongly emphasized through Deut. 6:4-9:

"Hear, O Israel: The LORD our God is one LORD and you shall love the LORD your God with all your heart, and with all your soul, and with all your might. And these words which I command you this day shall be upon your heart and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. And you shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes.

And you shall write them on the doorposts of your house and on your gates." (RSV)

Secondly, the family can build up identity tradition through family worship. Many families in our time are suffering from loss of their family identity because they could not build up their own particular culture. Especially, the identity crisis of Korean immigrant children in the family is very serious. The language gap between first generation and second generation is the one of immediate causes for identity confusion for the second generation. Actually, the traditional culture of the Korean family in immigrant life was destroyed because of the strong desire of the immigrant family to achieve fast-paced success. In reality, many parents have to work together, and their children often stay home alone without parental supervision. Furthermore, children usually can not understand why their parents have to work so hard, because they do not have enough time to talk with their parents about pain, difficulty, and suffering in parents' lives. To me, the language gap means not only different languages but also different minds and ideas. The only way to solve this problem is through family worship between parents and children.

Some Principals for Family Worship

To create family worship, especially Korean immigrant family worship in the home, we need some basic concepts and rules for children and worship.

First, family worship is not just worship itself, but another form of education. Family worship must be educational worship. "Divorced from worship, education can become an end in itself. Study serves learning, and learning is praised for the sake of learning. In those circumstances, people can know a lot of facts but little truth. Individuals can become very smart but lack wisdom."¹² Worship is very important as a place of family education, especially for familial faith tradition and confessional sharing of parents' lives, which parents as palmers of faith have experienced. Family education could be fulfilled through family worship. William Willimon declares categorically, "Liturgy is education."¹³ Especially, special services of worship can have a good educational effect.¹⁴ We can find educational meaning for life and death through participating in a funeral service. People who are suffering through grief can find understanding and

¹² C. Welton Gaddy, The Gift of Worship (Nashville: Broadman Press, 1992), 69.

¹³ William, H. Willimon, Worship as Pastoral Care (Nashville: Abingdon Press, 1979), 122.

¹⁴ Gaddy, 68.

encouragement in the truths dramatized in worship.¹⁵

A Christian wedding could be a good educational lesson because the union of a man and a woman is one of profound spiritual significance, through the use of music, words, symbols, and dramatic actions.¹⁶ In like manner, a Christian family service as one special services is a good tool to use to educate children for the personal faithful history of parents and parents' faithful and educational wish to children. Many immigrant parents and older generation Korean-Americans have an educational dilemma for their children. Because many older generation Korean-American realize that their next generation really needs spiritual and cultural inheritance from their parents, many Korean parents try to force their language, culture, and faith. There are, however, many conflicts and tension between parents and children because of a repressive educational method of the parents. The Americanized generation cannot understand the educational method of the Koreanized parents, because they were educated under a Confucianism culture and an unconditionally obedient culture towards their parents. Korean parents have to know that the family service is a good educational program. Parents and children can share their daily lives, difficulties,

¹⁵ Willimon, 100-21.

¹⁶ Gaddy, 68.

or faith together during family worship. Sharing time is not teaching or discipline time, but sharing time itself and, through sharing time, children can learn the life of parents and the value of parents' experience naturally. Family worship is not only a worship time with God, but also a learning time for their own family tradition and culture. It is very difficult to learn their cultural background and particular family identity through regular worship in the church, because the regular worship of the church is the worship time of the whole congregation, who have various life backgrounds. On the other hand, children and the younger generations can learn and find their cultural root and family identity through their family worship, because parents have time to speak and to teach their family history and identity through sermon and sharing time.

Secondly, the center of family worship must not be family fellowship or learning time for family tradition, but to worship. If family worship places the focus on the fellowship and identity of the family, the true meaning of worship vanishes into human relationships. Every worship of the family should focus on the meaning of the cross and the love of Jesus Christ. Human centered worship cannot express not only the love of God, but also the salvation story of Jesus Christ as the sacrifice of thanksgiving and praise to God. Only a Christ-centered service can be created by the concept

that the work of God through Jesus Christ must be proclaimed by our service. Family service is not just the fellowship meeting of the family but a holy service which is created by the Holy Spirit who shows the love of God and Jesus Christ. It is very important that through worship in the home, a worshipper meets the work of Jesus Christ to save the soul of a worshipper, and the order of Jesus Christ to request the action of a worshipper for the salvation of the neighborhood and the world.

The Model of Family Worship

Family worship is one aspect of contextualized worship styles. One of the church's tasks with worship is cultural contextualization. It is a very important question that our worship could be a proper answer to solve cultural conflicts and special requests for special worship styles like family worship and funeral worship. Therefore, in our time, contextualization of worship is a very important issue. However, we need to have an answer for the following questions that will be raised during the planning of contextualized worship: "What is the essential element of worship that is to be kept from the past? What are the contextualized elements of worship that need to be adapted from our times?"

Webber suggests four basic principles that may be used to regulate our approach to contemporary worship renewal.

1. Christian worship must be based on the Scripture. The Bible must be the major source and final authority for matters of worship.

2. The central point of Christian worship is the work of Jesus Christ. The event that informs and gives shape to the content and form of Christian worship is the birth, life, death, resurrection, and consummation of Jesus Christ. Worship praises the redemption work of the Father accomplished by the Son, and reenacts this work through the Word and the Lord's Supper.

3. The church has established the basic theology and practice of worship. The Holy Spirit has given the church the gift of understanding and has led the church into the development of a universally accepted element of worship that is rooted in the biblical and theological understanding of worship.

4. The manner in which the fixed content of worship is translated into a given situation is relative. Many variables of worship are determined by the cultural context. How one sits, what kind of music is played, and whether the service is spontaneous or highly formal are of secondary importance. Therefore, though worship always expresses the fixed content, it will vary from place to place.¹⁷

¹⁷ Robert E. Webber, Worship: Old and New (Grand Rapids: Zondervan Publishing, 1982), 197-98.

Some Worship Styles of the Family

In view of the above principles, I can propose some models of family worship suitable to a Christian family. These models might be used at the church or the home. These worship models are only examples and are designed as guides which families may wish to use. Each family could modify or change these models if they want.

Formal Worship Style of the Family

Formal family worship is most applicable for groups who have weekday gatherings or Sok-Hwe (Bible Class) in the home with children.

EXAMPLE. ORDER OF FAMILY WORSHIP

INVITATION SONGS (GOSPEL SONGS)

CHILDREN'S PRAYER

PARENTS' PRAYER

SCRIPTURE READING FROM CHILDREN

THE SHARING TIME FOR GOD'S WORD

RESPONSE TO GOD'S WORD

FAMILY PRAYER WITH TONG-SUNG- KI- DO (LOUD PRAYER)

FELLOWSHIP COMMUNION

THE LORD'S PRAYER

FELLOWSHIP DINNER

INVITATION SONGS (GOSPEL SONGS). Children or the youth generation are well acquainted with gospel songs rather than formal hymns, so gospel songs are more effective than formal hymns to arouse their spiritual interest. Usually, formal worship style and hymns have a

tendency to be tedious to the younger generation. Because younger generations sing gospel songs at their church meeting or worship, through gospel songs they can participate in family worship with interest. Various musical instruments like a piano or a guitar are helpful tools to create the active participation of all generations.

CHILDREN'S PRAYER. Children's prayer is the opening time of their heart to God, Jesus Christ, the Holy Spirit, and their parents. Through their prayer, children or the younger generation can express their deep thoughts. Parents or adults encourage children to open their minds during prayer. If children feel any difficulty in preparing prayer, parents can suggest a written prayer for children. When children prepare a written prayer, parents can help them.

SCRIPTURE READING FROM CHILDREN. Scripture readings may be read by one of the children in family group. The worship leader can assign the reader of Scripture or find a spontaneous reader from the children. The Bible verses must be selected from the Old Testament or the Epistles and end with the Gospels. Because family worship is more informal than traditional worship, natural responses, such as an "Amen," or some other appropriate expression of agreement, could be allowed during the reading of the Bible. The reader may use a Korean version as well as an English version. A better

way is to read both versions of the Bible. The first reader can read the English Bible version and then the second reader can read the Korean Bible version. There are two reasons why both Bible versions, especially the Korean Bible, must be used in family worship. One reason is that the younger generations can learn their parents' language and the language roots through reading the Korean Bible version. The other reason is that Korean younger generations can have a chance to think about their own identity through reading both Bible versions. Through reading both versions, they realize that they are not only American but also Korean.

THE SHARING TIME FOR GOD'S WORD. In a worship service such as this, the short sermon is more effective than a long sermon. It is effective because the main points of the sermon are one or two points that can be understood because there is no reason for the children or youth to focus their attention on a long sermon.

RESPONSE TO GOD'S WORD. This is a dialogue time with parents and their children to find out how God spoke to them through the message and how we respond to the question of God. Through this sharing discussion, whole family members should think about and discuss not only personal response but also the response of the whole family. The discussion with response from the whole family allows parents and children to think about the value of family and find the importance of their

family faith. Especially, through finding the importance of family's faith, the children find the value of their parent's faith and can recover their respect towards their parents. Furthermore, children can find their self-dignity through this time. Only when they find their own dignity do they realize that they are a part of God's family and that they are under the love of God. When they have their own self-image as children of God, they can accept themselves as Koreans, Americans, and Christians without any conflict. The ideal image of the Korean-American younger generations could be found when they become Korean-American Christians, because they can change their distorted understanding of themselves, their parents, and their family through realizing themselves as loving children of God.

FAMILY PRAYER WITH TONG-SUNG- KI- DO (LOUD PRAYER).

This is not only the time to have a dialogue with God and family but also to communicate with parents and children. Family prayer time is divided into two parts. The first part is a sharing time for prayer subjects with parents and children. Through this time, children can have a chance to talk with their parents about their lives and conflicts and they can request their parents' prayer for their future. This is a good opportunity in that the children share with their parents not only their lives, but also the parents show themselves to their children. One of the major problems between Korean

parents and children is the Confucian ideas and attitudes of parents imposed on their children. There are only two attitudes between parents and children under Confucian society: absolute authority of parents and absolute obedience of their children. To parents, children used to be only passive beings who had to obey their parents unconditionally. However, because Americanized children cannot understand Confucian attitudes of their parents, there are many conflicts between them. Through this prayer time, parents have to show themselves to their children during the frank dialogue with their children. The openness of the parents gives children awareness that children are meaningful members of the family. When children know the weakness of their parents, they can understand parents' situations and can have the mind to pray for their parents. The weakness of parents could be a good impetus for the children to think about the value of the family. The second part of this time is prayer with Tong-sung-ki-do (loud prayer). Tong-sung-ki-do is one of the usual prayer styles in Korean churches. Tong-sung-ki-do or group prayer has been a very important method, as a driving force of church's rapid growth in Korea, so it could be a good faithful tradition of the Korean church and, through loud prayer time in family worship, children learn a part of their parent's spiritual life.

FELLOWSHIP COMMUNION. Fellowship communion is not the Holy Communion, but a spiritual fellowship time between the family in the love of Jesus Christ. Family worship is the honorable presence of the family group before God, remembering his goodness, in grateful praise.¹⁸ Fellowship communion needs enough bread and drinks because the whole family needs bread and drinks during the spiritual dialogue. The family has to share their bread and drinks with each other. Fellowship bread and drinks are not prepared as "I", but "You," so children have to give and serve their bread and drink to their parents, and parents have to give their bread and drink to their children. Family members can open their minds and share their deep stories with one another while they exchange their bread and drinks.

Daily Worship Style of the Family

Daily worship of the family is designed for each family. Each family can have daily worship in the home. Especially, daily worship of the family is more needed for children of the family because both the parents and children can share their daily experiences with each other and children can have a good time hearing personal or faithful histories of their parents.

¹⁸ Richard E. Lentz, Christian Worship by Families (St. Louis: Bethany Press, 1957), 8.

ORDER OF DAILY WORSHIP IN HOME

PRESIDER: ONE OF THE CHILDREN

HYMN

PARENT'S PRAYER FOR FAMILY'S DAILY LIFE

SCRIPTURE READING FROM CHILDREN AND PARENTS

THE SHARING TIME OF GOD'S WORD

DISCUSSION OF GOD'S WORD AND OUR LIFE

THE LORD'S PRAYER

EXAMPLE. ORDER OF DAILY WORSHIP IN HOME

Title. "SECRET HELP, SECRET PRAYER"

PRESIDER: ONE OF THE CHILDREN

HYMN

PARENT'S PRAYER FOR FAMILY DAILY LIFE

SCRIPTURE READING FROM CHILDREN AND PARENTS

**(EACH PERSON READS EVERY TWO VERSES):
MATTHEW 6:1-13**

THE SHARING TIME FOR GOD'S WORD:

"Jesus Christ is talking about our attitude when we relieve the poor or pray. The display of our deliverance is not true relief which God wants. True relief has to win much recognition not from people but only God. Our prayer must be in a secret place because prayer is a dialogue with God. Some of the Israelites, however, liked an open place, rather than a secret place when they prayed. It is just showing-off of their faith and prayer. Jesus teaches secret relief and prayer to us and the good example of prayer. It is "The Lord's Prayer."

DISCUSSION FOR GOD'S WORD AND OUR LIFE

(EACH PERSON ANSWER THE QUESTION OF THE PRESIDER)

- *Do you have a desire to help the poor?
- *Do you enjoy long prayer to show off your prayer ability? What kind of prayer does God like?

THE LORD'S PRAYER

EXAMPLE. FAMILY WORSHIP THROUGH THE DINNER TABLE

**CHATTING TIME....WHILE PREPARING THE DINNER
WITH CHILDREN**

**HUSHED TIME....BEFORE HAVING DINNER, MEDITATING SILENTLY
WITH MUSIC**

INVOCATION TIME....SENTENCE PRAYER OF THANKSGIVING

**LINKING TIME....INTERPRETING THE SUBJECT TALKED ABOUT
DURING THAT TIME, BASED ON BIBLICAL
TEXT AND CONTEXT, WHILE HAVING A MEAL**

**DEPARTING TIME....AFTER THE MEAL, SING A SONG WHILE
CLEANING THE TABLE**

This worship is called "CHILD." Each letter of "CHILD" is represented by part of the worship: "C" for Chatting, "H" for Hushed, "I" for invocation, "L" for Linking, and "D" for the departing.

For C-time, the mothers' job is cooking and the fathers' is setting the table with the children. Little children can place the forks, spoons or other goods on the table. If children want to help the mother, they can. There is no ultimate job description for each of them. It does not matter who is doing what. The main purpose of C-time is togetherness. While all family members are involved in the kitchen for dinner, they can talk about what happened during the day. At this time, parents are not only listeners but share their events

with children by using the children's level of vocabulary and understanding. It is not that easy for Korean-American parents to open themselves to children at the same level of children because they are not used to doing this in Korean culture.

For H-time, either parents or children choose the music for meditation. Through this time, they think over what they did during the day, and who they were for themselves and for others. They are not verbally sharing with others but talking to themselves. It is recommended to have H-time no longer than two minutes because of the concentration span of children and because of food.

After H-time, they will enter into the prayer time that I called "I-time." Each of them will offer a sentence prayer of thanksgiving. These days the kids do not know how to thankful to God and to parents. And also parents don't know how to thank God and their children. Through I-time, they will practice how to be thankful and for what to give thanks.

Next is "L-time." They are linking their stomachs with foods. As they are living in the flesh, they need foods. Foods must provide at least two other benefits besides relief from distraction. They must provide energy to fuel the activities, and they must offer at least some nutrients too. In fact, these two constituents of foods, its energy and nutrients, occupy the center stage in the study of nutrition. How do they

make the choices? Do the foods chosen provide all the nutrients they need to maintain the body's structures? These questions can be answered based on the Recommended Dietary Allowances from the National Academy of Sciences. At the same time, as we are living in the Spirit, we need spiritual foods. Is the spirit hungry or getting fatty instead of growing? Do the foods provide energy and/or nutrients? They, especially parents, need to know how to interpret or evaluate the food based on the Bible and the Christian point of view. Parents really need to be serious about this. Our children need to know how to deal with spiritual foods through their lives. They are in the Spiritual Batter since they are Christians.

The last stage of "CHILD" is "D-time." While they are cleaning up the table together, they could sing or play a music of joy. They have a full stomach of joy and a heart of love. All of them are doing the work together, even little children.

To have the "CHILD" activity in the family, parents needs to be fully committed to this and prepared. Since they are in charge of worship, in terms of leadership, they need to know what songs and foods their children like or not and what are their interests. Parents need to have a spiritual leadership, not a hierarchy leadership. To have a spiritual leadership, they need to pray and read the Bible more than children, and show God

through their lives to children. Also, parents need to be brave enough to be honest with their children for not knowing or being uncertainty about something. Children know that parents are human being, full of mistakes.

I know that all Korean-American parents are busy but they must have dinner regardless. Developing or improving the dinner time with children will make something differences!

This time has been practiced by a family at Woodland Hills Korean United Methodist Church. They responded by saying that they are enjoying and becoming more cooperative with each other.

Concluding Remarks

During the last one hundred-four years of Korean immigrant history, we have experienced the rapid growth of Korean immigrant churches and the Korean immigrant community in America. There are more than 600,000 Korean immigrants living in L.A. and around 260 Korean churches in the U.S. which are actively involved in the United Methodist Church. They have made their own communities and their own churches under the spirit of Korean identity in the U.S. However, questions must be asked about the future of the Second Korean-American generations: How can First Korean-American generations, especially First Korean-American Christians, deliver their identity and faith to their next generations? Do younger generations need a Korean identity and the

tradition of Korean Christianity in the U.S.? To me, the answer is Yes. The history of the U.S. is the history of immigrants. Through the sacrifice of various immigrants, the U.S. could be a strong country which other countries envy. Various elements of various people does not mean the unity of a melting pot but the harmony of a beautiful rainbow. Therefore, the ethnic and Korean Christian identity of Second Korean-American generation can be the important spiritual root of them to become the good citizen and Christian of the U.S.

The family worship is a very powerful and spiritual program to create the identity of a Korean-American-Christian generation. Through the family worship, parents who are First Korean-American generations can deliver their ethnic, cultural, and faithful inheritance to younger generations. Parents can give their next generations three valuable understandings to develop the self-identity of the Korean-American younger generation through the family worship.

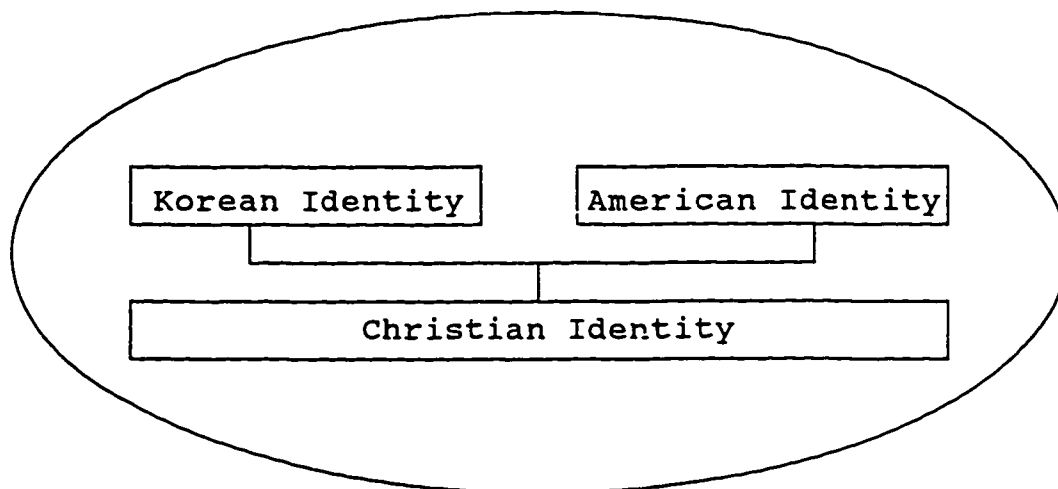
First, their cultural background as a Korean is not shameful but an important inheritance from their parents. Many Korean-American younger generations have thought that their racial background as a Korean was not helpful to be members of mainstream society. However, through the family worship, children can have a chance to learn the importance of the family and the cultural merit of their parents because parents share their

personal history with their children in the family worship service.

Second, Korean-American younger generations can evaluate their status as citizens of the U.S. Family worship service teaches the reality that they are under the profound plan of God. Through spiritual encounters with God, younger generations realize that God leads them to this land and wants them to be the main part of the main society. Namely, their discovery and acceptance of the faithful and cultural inheritance of parents means that they can have pride in their own identity as Koreans and Americans.

Finally, family worship service teaches Korean-American younger generations that a good Christian is a good human being. A human being can find the true meaning of life when he/she stays with the love of God because a human being is a creature of God. Family worship service can enable them to feel the love of God.

To me, the healthy and good image of a Korean-American identity is the good harmony of Korean, American, and Christian identity. I can explain my image of an ideal identity of Korean-American younger generations through the following diagram:



**Diagram: The Ideal Image of Korean-American
Younger Generation Identity**

To build up the ideal image of Korean-American younger generation identity, family worship service is very effective.

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